MR. NYLAND: (You want to be very kind.)
So this is the only meeting this week, really, except Saturday, but we don't count Saturday anymore. So no previous meeting last night. Will we just begin with questions? Maybe. I wish all of us a good year. I hope we can grow in understanding. If we really want to make something out of this group, there's no question why it cannot be done. Not everybody will be equal to anyone else, you know, each person will be quite different in their attempts, and the attempts will differ. That is why we always have to go back to the principle of that what is motivating each person in whatever attempts he makes - attempts for Work on himself, attempt for cooperation with the group, attempt for establishi the proper relationship with he as a man regarding his God. Those are the three aspect of a person. The cooperation includes your attempts to Work in daily life. You cannot Work all the time; that is, you cannot, have an "I" which is there all the time present and which at any one time poke at you and requires attention. It is still something that is a little separate and that you have to make. And you have to have that kind of a wish for that. In the meantime you just continue with your ordinary life. All the different things that you have to do, that you feel are a responsibility, that you do to the best of your knowledge. Continue. Don't think that Work has to stop that. But when you are honest in your attempts for ordinary life, there will be moments of remembering something else.

I think you have to rely on that: that it will come. Almost, I would say, that kind of aspect for a man is God-given. If you realize that you are part of a totality of the Universe and that in each person there is life and life is eternal as a quality of the universe as a whole, including whatever one considers God, then there is an overall responsibility of such life existing everywhere and always. And that

there is a requirement on the part of this life existing telling at certain times wherever life is in any form of manifestation that that life ~~is~~ exists. That kind of reminder always will happen to any form of life. It will happen most to mankind, as far as we know. We don't know anything about the rest of life existing in the universe as a whole. And we don't have to worry about it. That's not as yet our task. Our task is on Earth, living in the conditions as given by Mother Nature and by our civilization.

But we are still alive and the sensitivity of our life; that is, that what becomes more sensitive within ourselves than any other form of life existing. Because life takes on a variety of different expressions, physically, emotionally and intellectually, and it is mostly that what is as a possibility of potential that of course is the saving grace. But also among that, that what is an expression of life in different kind of forms of one's own personality, some of such forms as manifestations or thoughts or feelings are more sensitive than others; that is, they react in a little different way. And what we call sensitivity is very close to ~~what we call~~ being reminded at certain times in such places where that life is sensiti as it were, an organ which exists there and which we call the quintessence of one's being.

And you must rely on that. That that will be advised. That that will be at certain times disturbed. There are many ways by which it can b disturbed, and we gradually find out more and more what conditions disturb us most regarding that life to remind us that we are human beings with i being expressed. That point of sensitivity is different for different people. And it is also different in the relationship of what one is and what one becomes. It is dependent on the growth and the development of a man. And the more there is as possibility of a spiritual development, the more chances there are to be reminded.

But you don't do anything about that; that is, you cannot force that. You can pray, but you still are dependent on other forces which ~~that~~ you do n

control, partly having to do with your karma, parly having to do with the will of God being expressed towards you, part of it in a certain way ~~being~~ dependent on what is right for you and what you at that time can stand. And the hope always exists that when this happens in any one part of oneself which at that time is most sensitive for the reception of such an influenc is that one actually can react on that; that is, it can ~~break~~ Wake one up at th time in that particular place, and then it can spread all over the totality of a personality. Sometimes it creates a certain current within one which you are familiar with every once in a while, because it does happen that at times the totality of yourself is engaged in that what you do not know and becoming acquainted as it were with the unknown. And at such a time a person has to have enough common sense to pay attention to that reminder, because it tells him, "please Wake up."

More and more I say such sensitive spots will develop and mostly in one's inner Life. And more and more such spots when they have been touched can leave a certain result within oneself, which then again change a personality to become more and more sensitive. And that is our life: the adjustment towards the wish to continue a development so that we could become more than what we are now. And I simply say more sensitive. I really mean more having available, in the terms of Gurdjieff, a Kesdjania body. Because when that becomes more full-grown, the sensitivity is increa and the chances of ~~him~~ being affected by currents which exist on Earth as well as in all the parts of the universe as a result of the emanation existing with what we call still ~~the~~ Sun Absolute, radiating towards anyone of us and not noticed by many, but which could be noticed by a person who wishes to receive in that kind of openness and then in that kind of sensitivity being perhaps even disturbed or it is--or touched, ~~he~~ that he wants to do something about himself.

I say gradually this sensitivity starts to become part of a person, that he doesn't need his mind to remind him, and that he doesn't even need circumstances, that he becomes dependent on the level of his being where

this particular sensitivity can rest and then be available whenever it happens to be touched to act in accordance with that kind of waking up. One means by that that there is a chance that gradually within a person this sensitivity starts to take hold of one and stay with one for which there is a place arranged dependent on the wish of the person himself and that it is then available like God could be available for anyone who prays in the right way. And that because of such life existing everywhere and always a call from oneself for assistance must be answered, and then it will be given to the extent that it is necessary to overcome certain experiences which at times may be very difficult for a person to be engaged in.

This is what I feel is a wish for a new year: the increased sensitivity, the wish to understand each other on that basis, the wish to allow in anyone to let that what is , I call it beautiful within himself, allowing it to grow, allowing it to exist and encouraging it to continue to exist, particularly in relationships. That is why we talk about cooperation.

In return, when that takes place within a person, he changes. And not only the sensitivity which keeps on being receiver causes such a person to elevate the level of his life as being and then becomes demandir in order to have more food which is then required as if that what is within one starts to cry because it is hungry. For that purpose we have meetings When you come here and you are hungry, you will want to ask questions or you wi want to say, this is the state of my life at the present time, this is the result of having paid attention to such influences which did me--wake me up at certain times and because of that I now wish to find out how anyone recognizing this experience can now help me to continue to remain hungry until I am satisfied for this moment or for this period of time so that then what I have received can be digested.

Your attitude, I think, ought to be like that. It does not do away

with all your requirements for your daily life. You have to continue to answer to the responsibilities which are laid on you, and partly which you have made and partly which are given because you happen to live in the way we are supposed to live now on this Earth and including all the different influences which are not at all agreeable and which we really consider lik suffering. And to continue to face that particular aspect of one's outer life in order to make inner life more sensitive.

It is when you attend to your outer life, you start to protect your inner life. You prevent your inner life from being disturbed too much wide in an adverse way. You protect it because you wish that inner life to have the possibility of continuing to grow. But when it runs up contantly against the particular coating of one's outer life, then there is no chance really. And when the outer life is so tightly woven that there is no chance for any kind of influence form above to enter, then that what is inner life starves, or rather it is not attended to, and you don't even hear that it is crying for help.

How to make one's life ~~really~~ like that: that is really the problem. And how much time to spend on this and that and the other and mostly the other. That that what is different even from experience one has first

as outer life also experiences inner life. It is that what is the other. I simply mean by that that we are subject unconsciously to two different kind of forces, and they affect us in one way or the other, sometimes at the same time and making then every once in a while a little mish-mash of ourselves. But the other is of a different quality. We call that neutralizing. That is really the Holy Ghost which is being sent in order to help and to give us more understanding about the value of our own life. To the extent that we respond to that, dependent on our sensitivity, to that extent there is a certain process that will go on within oneself - a comparison of outer life with the potentiality of an inner life and then that what will tell us and guide us, I call it Holy Ghost, and sometimes I say that is really the 'I'. And when I talk

about sensitivity it means that the sensitivity is fostered as sensitivity by means of this kind of objectivity which can enter and which is all around us and which is without any doubt omnipresent, because we just happen to live in a subjective realm of the universe, and to some extent I think we ought to get out of it. I think we will get outof it. Ultimately of course every person will. What will happen to this world and other different worlds one doesn't know. And whatever the meaning is of God the Father, His Endlessness, being affected by Heropass, it still is a very difficult question to understand the difference between energy of place and energy of motion. And as far as our limited capacity of one's mind will allow to understand that, it really means that for the time being, until we reach timelessness, that what is needed is energy of motion, energy of movement from one place to the other and also energy of motivation, which is also a desire for wishing to move. That is really the reason why one wants to understand life, because sitting down and not doing anything with it will never result in any motivation, because the motivation is the first result of sensitivity. We call that of course that particular Group Four. The Group Four is not any more one two and three. It goes from three to four. That means there is a change, because the one, two and three is only a triad, but four means that there is a chance for another form of triad, and that takes place in the DO-RE-Mi, also in itself a triad. And from then on one start to measure with the Law of Three and looking constantly for that what is the third force to which we are blind. For that reason one needs an 'I' to be able to see it.

That is the level from where we now can start. You ask questions.

Elaine Knight: Mr. Nyland?

MR. NYLAND: Yah.

Elaine: It's Elaine.

MR. NYLAND: YAH.

Elaine; I've been trying to formulate this question for several weeks,

and maybe it will help if I just try . . .

MR. NYLAND: I think you will have to speak a little louder for those who (?)

Elaine: I had a certain sudden experience over a day one Sunday at the Barn which seemed somehow to epitomize for me something about myself. And finally when I tried to see it as a principle in my life it came to be a questic of unity. It was a day that I--that I--a type of day that I kind of dread becaus I had several different things to do, all different and all of them that were my interests, and sometimes I worry about getting scattered on a day like that. I have the garden and something with the embroidery and then there was the movements with Mrs. Howarth. And I could find myself losing myself as the day went on and I went to sit by myself for a few minutes, and I realized that there was--that I had to be able to do each thing one at a time and not let it get mixed up with the other thing that I had to do. But that--it was like one center or the other would be rushing on to the next thing that had to be done while I was still involv in the previous thing. And I felt that if I had unity, if I understood at those times how I could be unified within myself in all my centers, sc that my mind and my body and my feelings were all--always involved just then with what I was doing and that I could Work, that there wouldn' be that kind of losing of myself, scattering and I--but I didn't know ...

MR. NYLAND: Elaine, you won't--you won't Work from the point of unity. You have to enter into something that can be a form for life. Unity is quite right to have it and to Work and operate from there, One wants unit in order to get rid of a variety of different things which are not in agreement with each other and this happens of course in ordinary life and it happens whenever one is even interested in working here at the Barn. so that then you are busy with one thing, and you think of something else that ought to be done. Almost you are a little bit in a hurry or you want t just finish it in order to do the next thing and then the next thing. For tha reason you wish and you think that unity will solve it. Unity is

necessary to come to the realization that everything you do belongs together, and that it doesn't matter what you are doing. If unity is reached, then the task is to go out to the variety of different expressions and finsh one after another. But that's a different level. Unity is a level in which there is a totality of certainthings existing as a unit in which the property of what has made the unity doesn't exist. To say differently, when something exists as a unit as that we made up of certain constituents, I say sometimes, certain raw materials making a finished product. And which of course the finished product is a result of the raw materials, and I (?) they're all in it, because otherwise you wouldn't use them as the raw materials. Sometimes I compare it with a chemical reaction. A variety of different chemicals put together in order to make one product. But then the questi of that one product with the properties it has exactly like the unit or the unity you're talking about. They're not at all the properties of the raw materials. And I have to go back again to the worldof the raw materials but this time coming from a realization of unity, and that then because of that unity, knowing what it is, I'm not disturbed any more to spend tim with every one of the different raw materials which I have used before. To say it more like a Gurdjieffian idea, I become unified when there is a possibili for me of understanding what I actually am and see that that is all an expression of my life. When I reach the center of my life, then I am in unity But that is only the first step to be able to become a Man on Earth. It' quite all right to be unified and then leave this Earth. But as long as I keep on living, I have to go back to this Earth, because now I come back from the Mount Nebo and I have to talk about the different commandments regarding my personality. We call it participation, simply. The unity is fine, it is within my Magnetic Center, but then I have additional task to see what ought to be done further with that what are th raw materials which I've now used for the unity, but which for themselves have a different meaning. They are there because I happen to live o

Earth, and they have requirements which I still have to fulfill, so that even in the particular state, let's say as a result of prayer, I'm unified, I open my eyes and I'm back again in my ordinary life, and I have to attend to it. But I experience of my unity will help me this time to attend to i in such a way that I can do one after the other or two or three or four at the same time, whatever is required, because I have received a certain form of energy as represented by this unity, when I experience that, I became different. And when we say, I remain Awake, it is the addition wit that Awakeness, which I now take to that what I am as a human being on Earth, and I attend to all the different things I have to attend to wit my Awareness.

You see, it is different. It is wonderful to have a unit and it-- if I don't do anything with it, I fall asleep with it, but if I dare to break it up again into the component parts then I become a Man, because then I don't neglect that what I was unconsciously and now I attack it consciously. Do you see the difference?

Elaine: Yes, I do.

MR. NYLAND: then go back to the Sunday or whatever it is, and attend one thing after another without having any interference of a thought that you ought to be doing something else, because that what you are doing is sufficient. The quality of doing it with awareness and being awake, is quite the same as the quality of doing it whenever you have any one of th raw materials, by which I mean the different activities in which I am engaged in ordinary life. They are my raw materials, and therefore it doesn't matter anymore if I do one thing or another, provided I'm aware.

Elaine: Do you think, Mr. Nyland, that at that time, I saw in a se for the first time what was happening. It didn't just happen, but I'm no saying that I was aware and I'm not saying that it was 'I', but something in me did see for the really first time what was becoming of me as this process was going on, and I wanted very much to Work. It was the only way

I could express what--to try and stop the bad part of

MR. NYLAND: Which LS right, no, it is right.

Elaine: But I didn't--I did not know how to gather back this kind of energy to me that was scattering and to use it for myself at that time.

MR. NYLAND: By doing exactly what you were doing before you reached this state of yours. Exactly the same. But this time your attitude in doing it is quite different, because there ought to be an awareness or an 'I' with you. If there is no 'I', all you have is the experience of unity. And where you are then engaged in ordinary life, you will remembe it, but it has no more value than just a memory. Participation means tha I continue to be aware and now I fulfill the ordinary functions of my ordinary life which I used to fulfill unconsciously, I now fulfill them consciously.

So it has to lead to a continuation of Work, but it is already a wonderful step that there is a realization or experience of unity. Unity, again, for me is a state of energy on place. Either the unit continues t move in the direction towards, let's simply say, infinity, or it breaks un into that where I came from in order to continue to live as a man when I know that I'm not yet finished with it. As I say, if I had the idea that I was finished, I could die in the unity.

Yah?

Elaine: Yes.

MR. NYLAND: All right.

Elaine: Thank You, Mr. Nyland/

MR. NYLAND: All right.

A unity produces sometimes a perfectly marvelous state of an emotio kind. Because one has tasted something quite unusual, and when that has happened, that what is now known I would like to continue with, without realizing that I cannot continue with it because I have not as yet enough force to break loose from all the raw materials. I have to go back to them to see that I, then one after the other, can let go. Then I will lose

myself. Then again I will be in that unity. Then I will continue.

Who else has some question?

Ethel Hemsi: Mr. Nyland?

MR. NYLAND: Yah.

Ethel: It's Ethel.

MR. NYLAND: ETHel? Yes.

Ethel: Yes.

MR. NYLAND: Yah.

Ethel: I'm having a difficulty understanding a relationship between sensitivity and the creation of little 'I'.

MR. NYLAND: Between what? Passitivity?

Ethel: Sensitivity. Sensitivity.

MR. NYLAND: SENSITIVITY?

Ethel: And the creation of little 'I'.

MR. NYLAND: Oh, what I said in the beginning, you mean?

Ethel: Yes. And how you spoke ...

MR. NYLAND: Sensitivity belongs to the Kesdjanian body as a result of 'I' functioning with my personality. I become more sensitive because that wh is taking place as a result of an 'I' existing and giving me more and more facts about myself and increasing my self-knowledge. That what is r self-knowledge becomes more and more detached from me because I lose my-- my--uh--my partiality. As a result of that, there is a chance that for my Kesdjanian body, since I'm not identified with myself, that that as an emotional quality can grow up and become actually Kesdjanian. So the sensitivity, which then can continue to exist and increase because of the Kesdjanian body developing is a result of an 'I' functioning on my personality. You see that?

Ethel: Yes.

MR. NYLAND: So you might say sensitivity is a result of Work.

All right?

Ethel: Yes. Thank you.

Jeanne Sharp: Mr. Nyland?

MR. NYLAND: Yah.

Jean: It's Jeanne Sharpe.

MR. NYLAND: Jeanne? XXXX Yes.

Jeanne: I've seen that - um-that - um - that thinking and feeling and that things are even right or wrong stands in the way of seeing things as they are.

MR. NYLAND: A little louder, Jeanne, I don't hear it really. XXXXXXX What is right or wrong?

Jeanne: Seeing things as either right or wrong or being--that if I want to see things as they areboth in myself--with myself and what goes on within me and also with other people, too, but mostly my own functionin that I can't--that I cant' say that something is either right or wrong an yet things are still good and bad somehow, but not ...

MR. NYLAND: No, Jeanne, let's be quite clear. What is the idea that I want to be impartial to myself? Why do I want, really, such facts before I can continue with my life? If I want to use a judgment of right and wrong, and then, as it were, change myself whenever something is wrong, how do I know that that wrongness is actually wrong forever and ever; that is, is it as wrongness in the way for myself to grow or could I continue to grow even with that what I am doing wrong? The whole reasc for wanting to become objective is to exclude the possibility that that what I consider now right or wrong is going to be changed because I will have an addition of more knowledge, not necessarily of myself, but of knc ledge with which--with which I'm continuing to grow up. And it is only tc make sure that that what I know say, this is me actually, that thinks— that is the truth. But after I'm sure that I have the truth, which is when I have observed myself and have become impartial to my behavior, and when I have eliminated the possibility of an associative form of thought which might interfere; that is, when I have fulfilled the requirements of the observati process for an "I', then I have a fact about myself which I then can use

in connection with an ideal I set up as right and wrong. And for me the ideal is that it continues for me to remain in an awakened state. And therefore, that what is wrong for me is anything of my ordinary life which prevents me from being aware or even from remaining aware and becoming awake. And then I have a measure what is right and what is wror for me from the standpoint of further development of becoming a conscientious and conscious man. Ultimately it doesn't make any difference what I am doing, provided there is an 'I' which is me. When that exists, my body and the manifestations of it and the personality can do almost anything, provided there is someth else that is objective which already then is for me the chance of growing up to a different level of being. So don't say too strictly right and wrong. Whatever it is that you are doing, try to become aware of it as i an 'I' actually is in existence and then judges you by the aliveness within yc which, simply in accordance with the form has gone in the wrong direction or the right direction, but both were manifestations of your life and fr the standpoint of 'I' it doesnt matter what the form has taken provided you acknowledge your own existence. When that is there and you have become free from the form, then again you return to that what is in this form and you have a judgment, because you remain aware at the time when you then are doing something physically or emotionally or intellectually. nd because of this presence of an insight as a result of an objectivity existing, you can have a judgment of what is right for the continuation c objectivity. That becomes the criteria, not our ordinary sense of wha is right and wrong. Do you understand ~~because~~ that it links up with what Elaine asked? I find out first what is there for me as I am as truth. This for me unifies me, but then I go back to see what is still in the fc that is the manifestations of my life, ~~that~~ which is not right. I go back, as it were, to the raw materials as expressed in the form and then I start to judge about the form, but this time with a measurement of awake--of awakening.

Jeanne; Yeah.

MR. NYLAND: I hope you understand that. It is perhaps a little subtle, but it hasvery much to do with I am not judging about myself when I Work, because I first have to accept myself exactly xx the way I am, my manifes tation in ordinary life, which are unconscious and unconscientious, and I have no measurement as yet to say what is right for me and what is wrong than only my wish to wake up and afterwards the judgment for the rightness and the wrongness is based when I want to go up vertically - don't forget tha I'm--we're now talking about the development and the right or wrongness i judged by the possibility of being awake and the conducive conditions ~~the~~ help me toward that and it is wrong when I cannot be awake.

Jeanne: But, Mr. ..

MR. NYLAND: Yah?

Jeanne: But Mr. Nyland, there's nothing that helps me to be awake at all except--or even to try ~~to~~ and be aware of myself except the wish to become aware of myself.

MR. NYLAND: That's right, but ~~the~~ your awareness has to give you the truth about yourself.

Jeanne: Yeah, I undestand that.

MR. NYLAND: But the truth is not bound by the right and wrongness. Not in this sense.

Jeanne: No, no. it can't be connnected at alll and ..

MR. NYLAND: NO. No, that's right.So whatever is right and wrong can still be observed.

Jeanne: Right.

MR. NYLAND: All right?

Jeanne: Yeah.

MR. NYLAND: When one gets throught that, then you have another set of right and wrongness,but this is determined by the possibility of awakenin or being asleep. In x one case of the right and wrongness ~~in~~ ordinary li one remains horizontal.

Jeanne: Well, I undestand that.

Mr. NYLAND: You understand that? OK. That I understand (stood)?

(Laughter)

PART II

How did you spend your New Year's Eve? Aside from some party or a lit drink
Mark Horstmann: Mr. Nyland.
MR. NYLAND: Yah.
Mark Horstmann: It's Mark.
MR. NYLAND: Who?
Mark: It's Mark.
MR. NYLAND: Yes, Mark.
MarK: New Year's Eve I was home and I was by myself because Georgia was working and I had a lot of emotions lying around because of that and I thought that I would try and put that to work, but with no avail.

MR. NYLAND: Why not? What did you do with your body?

Mark: I don't remember anything specific that I did, other than coming to myself.

MR. NYLAND: Yah, but you see, that's not enough. I say many times your body has to be useful in order to settle any questions between your mind and your feelings. And when you have the best of intentions of wanting to utilize whatever you know as energy your body is the best medium through which it can be brought to your notice, because then there is a chance th you will, because of that, create an 'I' or that an "I" can be present tc the totality of yourself. And it is not a question of strenuousness, it' a question of engaging ~~your~~ the body in order to settle the problem between your mind and your feeling, because the question of not being able to do anything than only coming to yourself does not mean that there is some kind of force ~~that~~ which wants to become motivated within yourself fo use whatever ener there is and since you have no chance of telling your mind to function in a certain way, than only if you actually try to think and think deep, dee or emotionally (and so forth), which has no language to speak of on its own, your body is really the only possibility that will help you and produces at that time the neutralizing force between ~~the~~ your mind and ~~the~~ your feeling. Start actively to do something physically and then try your mind ~~xxxx~~ give your mind a task to be present to it, that part of the mind which can function as an

objective faculty, and continue to move, continue to be active physically

Mark: Should I try to have an 'I' present to emotion?

MR. NYLAND: Your 'I' will be present to your emotion, but (?) for the time being it is an 'I' becomes aware of you existing as a body, which body is then moving. It doesn't matter about your emotions, they are use at that time for the wish to Work, and although there are many wishes together with this one wish, that what is fundamental, as long as you have the wish to Work that is engaged in connnection with the mind functioning now also in a very special kind of a way and using the body as a medium for observation.

Your wish is occupied, because your wish has to be there, otherwise your 'I' won't contiue to exist. You understand that?

Mark: Yes.

MR. NYLAND: All right. It's a very simple thing, because just get up and walk up and down. That already gives a certain determination in yourself of something that becomes positive regarding Work and you change the attitude from sitting by becoming active for one purpose only: to see that that what actually is that kind of a wish can start to predominate and can then engage the mind to do something about this process of observing. All right?

Mark: Yes, Mr. Nyalnd.

MR. NYLAND: Yeh. All right.

Manouche Movaai: Mr. Nyland?

MR. NYLAND: Yah.

Manouche: When I--when I have sincerity within and my openness ...

MR. NYLAND: A littlelouder, if you can, because other people are there, hmm?

Manouche; When I have sincerety and openness, my openness attracts what I believe third--is third force, and ...

MR. NYLAND: I don't think it does that. I think the third force is ther The question of openness really refers to the relationship between positi

and negative, which then in seeing that they don't amount to very much when they are combining, forces you to look for something else that will open your 'I' and because of that you will see the third force.

The third force is usually the result of the action between positive and negative in which you don't want either one or the other to survive. Because between twoforces that what is the result is usually th who is the strongest and the other disappears and the amount of that wh is a result is the difference between the stronger one and the weaker or But when you don't want them to be--to die; that is, ~~when~~ if you don't want them to contact each other, you are forced then to see the possibility of keeping them apart and that keeping apart is the beginning of the third force.

It's that the openness that enable you then to be open to that what is, let us say, like the Holy Ghost, of--going around. There are currents, but ~~you~~ it will only enter when you are three, and the making of the three depends on you. You see that, Manouche?

Openes is not enough. There has to be an attempt. And the attempt is very difficult, because in the unconscious state positivity and negativity will always join, they always will either fight or at leas it is too cozy for the two of them. To keep them apart is an effort.

Manouche: It is activity within that openness.

MR. NYLAND: THAT's all right. Activity is ok.

Manouche: But, I call it openness because my mind does not have particul function.

MR. NYLAND: But you have to make that.

Manouche: Yah, is . . .

MR. NYLAND: You have to make that. That is where the effort starts.

Manouche: Right. Fucntions in the moment, my mind.

MR. NYLAND: There has to be a certain part of the mind which starts func tioning objectively. If that doesn't, then there is no effort. You have to tell something in you has to tell your mind, I wish part of my mind to

has to be made to be able to have this mind observe you and then that what is being obeerved has to be free from partiality and free from--has to become timeless. If that effort isn't there, there is no objectivity. It doesn't come just by openness and it doesn't come from thought. It's go to be Work. It does not come from mysticism, it comes form the realizati of 'I' existing on this Earth, in which I'm influenced by a variety -- two, at least, fundamentally, two different forces which are called negati and positive. I am on this EArth in between Heaven and Hell. If I'm in Purgatory, I know I am inbetween and I'm affected by both and I've got to see that I don't go either one way or the other and I don't want Heaven and Hell to fight together and make it more Purgatorial.

So I have to take a definite stand about myself wishing to be observed by something that is objective. That's the rule Gurdjieff gives. And it's not--it has very little to do with any form of thought c feeling. I can go from now on until Doomsday and it won't give me that what is needed. I have to learn impartiality because that is the next level of being when I understand objective--objectivity. I cannot get aw from having to Work. I hope you see that, Manouche.

Manouche: Yes.

MR. NYLAND: It is a necessity of getting out of your thoughts, out of you feelings, into the actuality of almost, I would say, fighting and the difficulty is to have the positivity and the negativity not join. It requires a tremendous amount of force. I don't want them to fight, but I want to extract from them what is good, either one or the other. But if I let them take --let them by themselves, even with my openness, they will continue and they will fight. They will start mixing things up.

I want a clearcut possibility of that what is my Work. And I onl do that by making an effort to keep such forces apart so that they're not going to affect me. The reason why I want to keep them apart is they are anti-objective. You see, if you understand that when i say I don't w my emotions to continue, because that means it makes me partial and I dor want my intellectual functions to come in because they give me associati

xx valueswhich are not reliable. So when I say I don't want either one or the other and I certainly don't want the two to fight together, I want them such a way that I can use them at the proper time, but for that I have to have an objectivity which will not allow either one or the other to affect me.If I say it differently, I don't want Hell to take hold of m neither do I want Heaven to take hold of me. I still am on this Earth, an that has a particular value for me. I can call it Purgatory.At the same time by an acknowledgment of being on Purgatory I accept it, but by wishing to go to Heaven I don't accept xxx Purgatory and by letting mysel go to Hell I don't accept it. So it is very definitely something that is position I must take. I say, its not my mind, because that will lea me astray, and I know it's not my feeling because that engages me too mu and binds me, but there is something in between somehow or other that I wish and I call that simply objectivity and I personify it by saying it i an "I' ,but that requires that kind of Work of the existence of that and this 'I' tells me, I want to observe you but you cannot have your mind enter into that observation, stay out of it, and you cannot have your feeling enter into it, because that I don't want at all. I want pure fac of your existence, because as soon as I allow either the mind or the feel to come in my vision of an 'I' is spoiled. I only will see the form. I want to penetrate through the form to that what is life. When it is life as a force I can recognize it and then I don't consider either my feeling my mind, my feeling or my thought. But that is Work.

Yah, is that clear, Manouche?

Manouche: Thank you.

MR. NYLAND: All right.

Judy Jacobs: Mr. Nyland?

MR. NYLAND: Yah.

Judy: This is Judy Jacobs.

MR. NYLAND: Yes, Jady.

Judy: I got a sense of something when you were talking to Elaine, but I

don't quite understand when you talked about going from a unity back into the raw materials. I--I got a sense of them, but . . ..

MR. NYLAND: WELL, if you knew a little bit about chemistry, it would be easier, I think. I've used the example many times, you know, the questio of water as an element or as a substance. It consists of three, let's ca it, elements, if you like, or three atoms, if you consider the molecule o water, and two are alike, as hydrogen, and the other is oxygen. Also two chemical substances, which--with properties which belong to the hydrogen as a gas and which belong to oxygen as a gas. And under certain condition a combination of two atoms of hydrogen and one of oxygen, they form water which is a liquid, it's not a gas at all and it has different properties from the raw materials which were hydrogen and oxygen. So I say I can ma water out of hydrogen and oxygen and at other times having water I can make hydrogen and oxygen out of it again by breaking it up by means of an electric current. So there is an exchange between the raw materials, out which water is made and water returning again to the raw materials. Now I say that the quality of the particular property of water is completely different from the property of the gases and reversely. At the same tim they are related to each other because out of these three I can make one as water. Out of the three gases, that is H_2O I can make water, ~~that is~~ H_2O, but in a mole--molecular configurationwhich has nothing to do anymo with the component parts out of which the water has been made.

Now I say I am interested in that what I am. I have an 'I' whic observes me and gives me such data of absolute value which are the truth for me, so that then I consider that what I am as a unit existing because everything of this unity is equal since all of it exists because of life existing within me. I don't make any distinction between the manifestatio of the forms. I only see the unity of life. That is the step of going fr the hydrogen and the oxygen into the substance of water. But now I say this water coming from the gases I ask such gases, have you fulfilled you duty on Earth, and the answer is, no, not yet. Then it says then I have t

decompose myself and become again hydrogen and oxygen in order to fulfill my responsibility as such as raw materials on this Earth. That means tha what I see as a unityof myself existing as life which is equal wherever t different cells of my body are and wherever the manifestations are, I as is it now, am I entitled to continue in this unity, or have I forgotten that where I came from that are still a responsibility? And immediately when I say this I know I comtinue to live on Earth, I know that there are states of unconsciousness and unconscientiousness, that I'm still a man, that I'm not dead yet, and as long as I keep on breathing I have responsi bilities to fulfill regarding my life on Earth, and therefore, I say that unity is wonderful for me to experience and I wished ~~that~~ I could go ~~XX~~ t Heaven, but I have to stay on this Earth in Purgatory, because I'm not ~~XX~~ through with it as yet. This is what I call participation in the manifes tations of my life in an unconscious state.

But now I have acquired a certain amount of knowledge of unity. That has given me an inspiration to wish to get through my ordinary life as fast a I can by giving it certain values which are absolute and which then, in combination ~~with~~ of such absoluteness as value can give me some substance which can be free from the laws of Earth. I hope you understand that, because it becomes a little complicated. When I make a unit out of raw materials, the unit is free form the laws which govern the u--the raw materials and that what is unit has a different property. So when I actually say that what is now me and I have the knowledge myself behaving, the I judge it form the standpoint of wishing to become a unit and in that se permanent, and when I know apply this question which Jeanne brought up of right and wrong I only consider the process which leads to unity the righ kind of process, which means that whatever I do in my ordinary life and whatev whichever way I manifest there has to be the representation of unity whic is awareness. That is the representation. That is the way I recognize When that is there I know there is unity and there is the possibility eve of maintaining it, ~~XXX~~ when it is awakened. You understand it now a littl

Judy: Yeah.

MR. NYLAND: OK. You keep on thinking about it.

Judy: It just seems that when I have experienced that it always breaks up by itself, so--so quickly.

MR. NYLAND: When you experience it immediately your mind will come in and start to describe it, you're back again to the unconscious state of sleep.

Judy: Yeah.

MR. NYLAND: THAT"S what I warned about: that it is not right even try to stay in the unity when you cannot--you cannot stay there. You cou stay there after you have fulfilled all your obligations towards Earth. Th means that all the bondage of Earth has--has been cut, then you're entitl to being in that unity, and because of this cutting as freedom you can conitnue in the direction towards infinity. All that is right, theoretica But when one reaches in ordinary life certain moments of that kind of uni it's only lovely to have experienced it, but immediatly I have to go back again to where I came from and I find myself on ordinary Earth with a great deal of unconsciousness and I say, if that's the case and I wish unity I have to fight the unconsciousness.

Judy: Yeah. Thank you.

MR. NYLAND: All right.

Joe Grosch: Mr. Nyland.

MR. NYLAND: Yah.

Joe: Joe Grosch.

MR. NYLAND: Yes, Joe.

Joe: Um, this is the first time for me to, uh, uh, start a new year, bein at the Barn and yesterday I took a walk specifically to apply the various suggstions you ahve given me about Work and I was able to do that and uh Work for me is--is starting to become clearer.

MR. NYLAND: What suggestions did you use?

Joe: Well, in walking um it--it's just to keep saying, I have a body,

a body I have, have a body I, body I have a, and in doing that I find tha it--I'm able to be relaxed and simple.

MR. NYLAND: THE QUestion is still, Joe, was there anything aware?

Joe: (This) Yes--I can--I can only say that at times there's something that-- that's there.

MR. NYLAND: It's all right. I'm only asking, was there? And when you say, yes, it is all right.

Joe: But there's, um. In facing a year of opportunity like this, uh, I find that recently I've had a a definite lack of discipline and complacen and that being involved uh with a lot of activities with the Barn I would mistake that for Wrok and . . .

MR. NYLAND: Yeah, I think you're ~~Lgt~~ liable to. I think when you remai patient you will also realize that the times that one can really Work and reach a result are very small in the beginning or they're small in number and also in intnesity and experience. I simply call it, remain patient about it. Many times I say that when this question comes up, why can't I be mroe, or, why am I really afreid of the surrounding ~~of~~ as unconsciousness of myself being unconscious, it is ismply because I don't know how terribly unconscious I am. If I consider unconsciousness ~~as~~ something wh has to be removed, or taken away, or which would enable me to have freedc how much actually is there as unconscious experience in my life before I even have heard of the word objectivity? And it is in the nature of it. It cannot be helped, because that's the condition of us living on Earth. And it's a good thing that one sees that there is another possibility, but then , don't be sure.

Of cousse there is an anxiety. I can understand that. But the anxiety has to be based on the capacity which you at the present time hav And when you are honest you know how much one is unconsicous and how very fleeting even the concept and the experience of conscience and consciousness is. But the cnstancy of wanting to have that as a wish is right to

create for you as much as you can opportunities in which there is at lea

the beginning of a consciousness. And one keeps on doing that time after time, hundreds, hundred times.

And it is not so--it is not so bad, you know? Because I think in that process on discovers a great deal about oneself, calling it conscious or not conscious, those are facts. And I become very much more acquainted with myself really the way I am. So the description of what I am becomes gradually more and more pure. And in the beginning it is still too much affected by my own interpretation. And because of Work and the presence of an 'I' and making attempts, the facts become more and more pure about myself. And therefore the satisfaction which is inherent in that process is really that it gives me something so solid to stand on that no one wil be able to take it away form me. That I think is one of the main motivations of--for Work: that it gives one that kind of self-reliance.

You see that?

Joe: The reason why I'm anxious is because I see that, I don't know if it's, I just tend to get so out of balance that I miss the opportunities. I miss using the opportunities. I . . .

MR. NYLAND: No, no. No, no. Of course you miss the opportunities, but you cannot do anything about it. You're only capable--capable of doing at the present time the things you are capable of. You cannot add one iota to your life. Much of the reasons why you cannot do it is a result nature itself. Inflexibility. State of dreaming. States of lethargy. Really not being able because the body doesn't allow it. Things of that kind. Afterwards there are the difficulties of an unknown something with which you wish to struggle for which you have no map. And after that the difficulty is that you are attached to a variety of your different properties which you don't want to give up. But it doesn't matter. All that will come in the proper time. The difficulty at the present time is not to overload yourself with that what you wish to do and become really top-hea and as a result you will fall over, because you have not your feet on the ground anymore. Your feet remain on the ground by walking on this Earth

and doing the ordinary things of life which I do unconsciously. And that for the time being will give me the balance, so that I then can allow certain other periods of my life to be devoted to the possiblity of a development which at the present time doesn't exist as yet.and for which I really never had any desire, because I didn't know.

And balance yourself in the amount of energy you want to spend o one direction, I say many times, the wish for consciousness then, and the direction which is necessary for the maintenance of yourself in an unconscious state. I don't get away from this unconscious state.. It's quite logical and you need it, because in it there are the cells, which ultimatl perhaps could function objectively.

All right?

Joe: Yes.

MR. NYLAND: Don't be too much in a hurry, but do all you can within the limits of your capacity at the present moment. The next moment even you will be able to do more and the moemnt after that again more. When one day is spent in a desire to wish to Work, tomorrow morning it will be better, because you face that day differently from the way you have faced this one. But you must be patient. Like a little child wanting to grow up and being (?) it will take him a long time.

All right?

Joe: Yes.

MR. NYLAND: Ya.

Mike Beigel:Mr. Nyland?

MR. NYLAND: Ya.

Mike: This is about the middle of a week where I've taken sort of a tas to Wrok with great intensity, and it's involved changing certain of my habits, get up a little earlier, things like that. Now, after about the fourth or fi day it starts to run down, my body doesn't want to take the strain on and my wish starts to decrease. And what I want to do is just to finish the week with the same intent that I started.

MR. NYLAND: (?) but you have to have an additonal energy. Just do the same?

Mike: That's what I need.

MR. NYLAND: You get it tonight. It's a good thing. And tomorrow you start with energy ~~you~~ received on Thursday. All right?

Renew your wish. Whenever there is an attempt that you make there's always a possibility that you can make it a little bit more, but instead of making it more and spending it, you keep, so that then you hav something for the next day.

There is a French saying that is, "honeur au plat." You know wha that means? You eat a meal, but you leave a little bit on the palte. Tha is the honor to the plate. You see? So you have something, you might sa indicating that you appreciated that, that you were not a person who wanted to take all of it. So it's a very good quality. At the same time this kind of "honeur au plat" I use for myself, I don't want to use up all the energy I have, because I never can tell how it will be tomorrow. But tomorrow, there is a chance, then I have some energy to start it with, If I have to make a fire for the Bookstore tomorrow morning, I don't use up all the matches. I save one at least for the next day. OK?

Yah, now, come. Where is--where is this . . . where--

JENNIFER Rettig: Mr. Nyland?

MR. NYLAND: Yah.

Jennifer: Jennifer Rettig.

MR. NYLAND: Yes, Jennifer.

Jennifer: I'd like to say something for various reasons. One is kind of statement of where I am (?) said earlier. The second, to hear from you if I am at all on the right track. And third, if you would give me a specific thing to do. I feel that, especially on New Year's Day, b recently, that I've experienced something that you talked about in the beginning, which was--which is something that has somehow come to me which has taken me out of a period of a great deal of turmoil and even

despair that for the first time, although I've been in Warwick passively a part of the Group simply through marriage, that the first time I really feel that I want to-- I want to try it because of--that nothing else has seemed to have worked, and I feel that simply at the point of beginnning but simply that I do have the motivation now.

MR. NYLAND: Ya. Has it worked that way?

Jennifer: What?

MR. NYLAND: As motivation, has it given you ~~motivation~~ a wish to make an attemp to Work?

Jennifer: Yes.

MR. NYLAND: OK. So then, don't lose the motivation.

Jennifer: But is there a specific thing that you can tell me to do?

MR. NYLAND: I think what you--what you should do to see how long this motivation lasts. Also, to describe the motivation, what kind of motivat it happens to be, because there are different kinds of motivations, and some are not as good as the other--as a lot. My motivation may be that I see myself as sick and I want to get well. When I have then put this motivation to work I will constantly have an idea that I ought to get wel and it will spoil my attempt. So certain motivations are not as good as t others. If I say that I wish to reach God,that's quite a different thing because I know that I won't reach Him tomorrow, and every time that I mak an attempt I know I won't get to Him as yet. At the same time it can ser as a motivation each day and my motivation then will be translated into a effort, which is mush more pure.

I would select out of the different kind of motivations because there will be different, there will be more than one, I would select the one that really is more spiritual than material one. I would very defini ly try to emphasize the necessity of an inner life whihc you wish to deve for reasons of answering to the purpose of your life on Earth and under-standing the responsibility you have. I would even say that in different things that you consider that what you are thinking about and what you ar

feeling you should try to select out of such thoughts and feelings those kind of feelings ~~which~~ that are closer to yourself for your development and no for a wish to have it to live easy. I want to have something that actual is going to give me something which is worthwhile. When I satisfy ordina affairs of ordinary life the values run small, but when I start to satisf values of a spiritual kind the relationship between one item of spiritual and one item of materiality is sometimes I say one to thirty thousand. It is much more worthwhile for me to build up my life innerly because tha what takes place naturally will take care of my outer life within--within certain limitations. What really requires the energy that I want to give is much more worthwhile for that what is almost unattainable instead of t what is right next to my hand.

Try to consider. When are you going back. Are you going back to Pittsburgh?

Jennifer: Tomorrow.

MR. NYLAND: Ya. How much have you read of ALL AND EVERYTHING?

Jennifer: I've read it one and a half times.

MR. NYLAND: Then you ahve to continue with that. After you finish the second reading, Jennifer, will youwrite down what is in that beock that appeals to you and that you feel is of use or where the book has touched you or what it might have given to you. After the second reading, before yo start on the third. That will be a very good kind of a task particularly if you want to send it to me, because then you will do it having in mind that of course I will read it and that you ~~will~~ have to be quite careful that what you are saying is actually so. Will that be a good task for you?

Jennifer: Yes, it will.

MR. NYLAND: All right.

So have a good trip.

(Buzzer indicates tape is almost over)

Jennifre: I'll be back.

MR. NYLAND: (Laughing) That's even better. No. I think we were ~~####~~ just sta

Well, you haven't done very much in this first meeting in this ~~first~~ new year have you? Huh?

Manouche: Was better than last year.

MR. NYLAND: Yah, but don't you think people should be ashamed a little, Manouche? I say many times, I wished you much more alive - to Work, I mean. That you really feel that it is a necessity. But I will keep on mentioning it, and I'm afraid you won't hear it or maybe you find it very difficult to act on it. Again I say, pray to God that we will have a goo group during this year.

Good night, everybody.

END OF TAPE